/149 cont./

249 The Auin have copied this procedure[1] from the Bergdamara of
[177] Oas.
[273] The process of fermentation is unknown.

[1] [i.e., of growing hemp.-Analyst]

K. Toys, Games, Sport

524 Little bows and arrows serve as children's toys.

A Chinese puzzle game is played by young and old, men and women alike. I have chosen the above designation because of the nature of the game.

The partners sit opposite each other in a crouch.

Both tap their thighs with both hands in rhythmic alternation and at the same time murmur meaningless inarticulate sounds.

One partner then suddenly extends his right or left hand toward the other or makes some other kind of motion with his hand. The point, now, is that the opponent must immediately extend the same hand or respond to the given motion with a similar one; in short, he must not allow himself to be confused. [Fig. 11 appears here.]

If, for instance, the opponent motions with the wrong hand or makes any other mistake, his partner very briefly signals his advantage by making a throwing motion with his hand or by striking his right index finger on his left fist (intended to signify: "I am breaking his, that is, the opponent's, head in two"). The game is not interrupted by these rapid signals.

/150/ The entire game is played at a fairly rapid speed.

Sometimes several men sit across from one another and take turns in the matches. Even little boys take part in the game of the adults.

[171] The Herero and Bergdamara play a similar game. The Auin, however, maintain that it is an original Bushman game.

Prizes are not awarded. They play purely for the "glory."

525 Game of chance: this bears great resemblance to the Chinese puzzle game, except that the participants also tap the ground with their knees. The "killing," that is, defeat of the opponent, is indicated by a loud exclamation without interrupting the progress of the game. The stakes (for instance, tobacco, food)

7:Story N-5 (1955) 1958 FX10 Bushmen FX10

be eaten after boiling, "pulp, rind and all". Dinter (1912:21-22) says also that the Bushmen use the heart of the palm as a green vegetable, and that a sweet sap may be tapped from the upper part of the stem and fermented to make an alcoholic drink. He gives the yield of fruits from one palm as between 20 and 50 kilograms (48 to 120 lb.). His reference to the heart of the palm is obscure, but Chapman (1868:I:55-56), who is more explicit, says that this is the core of the young trunk.

262 114 [273]

137X

Aloe rubrolutea Schinz (5135).

Eastern !khũ Bushman n‖oru

This species was in full bloom in early August, and made a striking show with its spikes of brick-red flowers. The plants formed rosettes of leaves 12 inches across, producing a slender erect five-foot flowering stalk. Among the hundreds of speciments seen there were none arborescent, although elsewhere arborescent forms are common (Reynolds 1950: 328). Those seen at Nama Pan were similar in habit to *Aloe zebrina*.

Aloe rubrolutea was seen only on the rocky outcrops near Nama Pan and Gam, growing in patches of an acre or so, but it has a wide distribution extending from South West Africa through the Bechuanaland Protectorate to the northern Transvaal and Portuguese East Africa.

The flowers are stripped off the flowering stalk and pounded to make a spinach-like vegetable. Although the Bushmen said that they did not eat the leaves, they were tasted raw and boiled and were found to be juicy and not unpleasant, and to have no harmful effects. They would be a good source of water in an emergency.

252 262

137Y

Aloe zebrina Bak. (4995).

!hɔ: Bushman..... ǂganja
ǂganakwe Bushman n‖oru
ǂgikwe Bushman... n‖uru
Naron Bushman... n‖oru

The plant forms a rosette of rigid dark green leaves which have pale transverse bands and numerous sharp teeth along the margins. It may have a stem 30 centimetres long (Reynolds, 1950: 282), but those seen on the expedition were stemless. The flowering stalks were three or four feet high. The sap in the epidermis of the leaves is greenish-yellow. It oozes out of the vessels fairly quickly if a leaf is cut across, and hardens and changes colour on exposure to the air, becoming brown and glassy. The bulk of the sap, which is in the inner part of the leaf, is colourless and translucent, and does not ooze out if the leaf is cut.

Only one small clump of this Aloe was seen, on deep sand about 80 miles directly south-east of Ghanzi. It is, however, recorded from Angola and South West Africa and across the continent to the east.

The Bushmen stated that the leaves were a good source of water. One of these plants was sent to Pretoria and grew well in cultivation. On being tested, the leaves proved extremely unpleasant, not because of any bad taste but because their sap is in the form of a thick, revolting slime. Boiling or roasting did nothing towards making them more palatable. Either the Bushmen were confusing this Aloe with another species, or it

262 312 824

2: Schapera E-4, 5 (no date)1930
FX13 Hottentot
Bushmen FX10

276 smoke sucked through the water by deep breaths into the lungs. A somewhat similar form of pipe is found among the Heikum and the Kung, but apparently water is not used here in smoking. Further [171] east, among the Hiechware, a method of ground-smoking is found similar to that obtaining among the neighbouring Bantu peoples. A small hole is made in the ground, into which the man puts the tobacco; he then inserts his pipe-stick through a small tunnel and smokes.[1]

Dagga is mixed with tobacco or smoked by itself whenever obtainable. The habit is said seriously to affect those addicted to it, both physically and morally. When taken in slight quantities the [164] herb has no visible ill-effects, but excessive indulgence is most deleterious to the health, and if persisted in sometimes causes mental aberration and frenzy.

● 273 Few of the Bushmen know how to make any kind of liquor themselves. The only exception, perhaps, are the Namib Bushmen, who, [171] after the manner of their Hottentot neighbours, brew a kind of mead out of honey. They are very partial to this drink, which plays an essential part in all their festivities.[2] The other Bushmen in general also do not seem to trade for any liquor, although they all appreciate alcohol and native beer when it is given to them. The Hiechware, [439] however, are said to be excessively fond of native beer, which they obtain by barter from the BeChwana; and, according to Dornan, they contrive to get drunk whenever they can.[3] Drunkenness as a rule is very exceptional among the rest of the Bushmen.

Sexual Life and Marriage

Conditions and Forms of Marriage

114 There is very little information about the relations of the sexes before marriage. Either the subject is not mentioned at all by our 836 authorities, or it is curtly dismissed in a short sentence. Kaufmann, for instance, reports of the Auen merely that prenuptial intercourse hardly ever seems to occur[4]; Lebzelter writes of the Kung that chastity is insisted upon before marriage[5]; while, on the other hand, all Miss Bleek has to say in this connection about the Naron is that

[1] Sparrman, *Voyage to the Cape of Good Hope*, i, 164 sq.; Stow, *Native Races of S. Africa*, 532; Werner, "Ueber die Heikum- und Kungbuschleute," 257; Dornan, *Pygmies and Bushmen*, 532–3.
[2] Frenk, "Buschleute der Namib," 168; Seydel, "Aus der Namib," 504.
[3] Op. cit., 121. [4] Op. cit., 136. [5] Op. cit., (16).

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot
Bushmen FX10

764 is a deep hole, narrowing towards the top; its bottom is covered with small bushes, the corpse, wrapped up in its kaross, is laid upon these, then covered over with bushes, upon which finally small white stones are heaped till ground-level is reached. The surface of the [825] grave, like the corpse itself, is sprinkled with water mixed with vegetable "medicine"; this, says Seydel, is intended to keep jackals [766] and hyenas from the grave. Children are buried in the same manner, but the ceremony is simpler, only the nearest relatives accompanying the corpse to the grave.[1] Trenk gives some additional details. [775] The thickened sap of a certain small bush (*dawes*) is placed in the hands of the dead person, so that "his soul, when it reaches the 'evil spirit', may not do harm to other people, and will find rich [535] food in its other existence". At the funeral a fire is lit at the grave, round which is then held a dance accompanied by a funeral song; and all the women must weep for a day. A funeral feast follows, 765 in which honey beer plays no small part. A widow as a sign of ● [273] mourning cuts a round spot out of the hair over her forehead, a widower a parting directly over the middle of the head. How long the mourning lasts is not clearly stated, but, as we have already noted, a full season must elapse before the surviving partner may remarry.[2]

764 Among the Naron, as soon as a person has died those present [763] raise a short, very distinct cry which lets the whole camp know of the death. The body, wrapped up in the kaross worn by the dead person in life, is brought into a contracted position, the knees being bent up against the chest, the arms crossed and the hands laid on the shoulders, and is tied up like this with rope for purposes of transport. It is then laid near the fire, while the women howl and weep over it. Burial takes place as soon as possible after death. If this occurs at night, then on the following day; if in the morning, then on the same day. The grave is a deep, round hole, dug with the hands and digging-stick at a spot where the soil is not hard. Two or three men carry the body there, a man jumps in, receives it as it is lowered down by the ropes, and places it lying on the left side facing the east. Why this position is customary they do not know. The dead are buried in all their clothes and ornaments, and all their possessions are placed in the grave, or if too long, as in the case of a bow or spear, are hung on a bush close by. Then the grave is filled, and bushes or stones are thrown on top to keep the animals off. All the village [765] is present, and the women weep. Next day a near relative burns

[1] "Aus der Namib," 504. [2] "Buschleute der Namib," 169.